

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
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SEPTEMBER-OCTOBER 1932



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Don Bosco speaking! - 1877

The thirteenth and latest volume of the *Biography of Don Bosco*, just published, treats of events in the life of our Founder between the years 1877 and 1878, when he was entering upon that last decade of his life in which his fame for sanctity and phenomenal activity had made him the focus of all eyes. He was no longer just Don Bosco, the poor boys' priest, of Valdocco; he was the founder of a religious congregation, which, finally approved four years before, was already doing good work, not only in Italy, but also as far afield as South America. It is well to remember this point to appreciate fully what follows, which is nothing more nor less than one of those "Good-nights" (1) Don Bosco gave his artisans towards the end of March 1877.

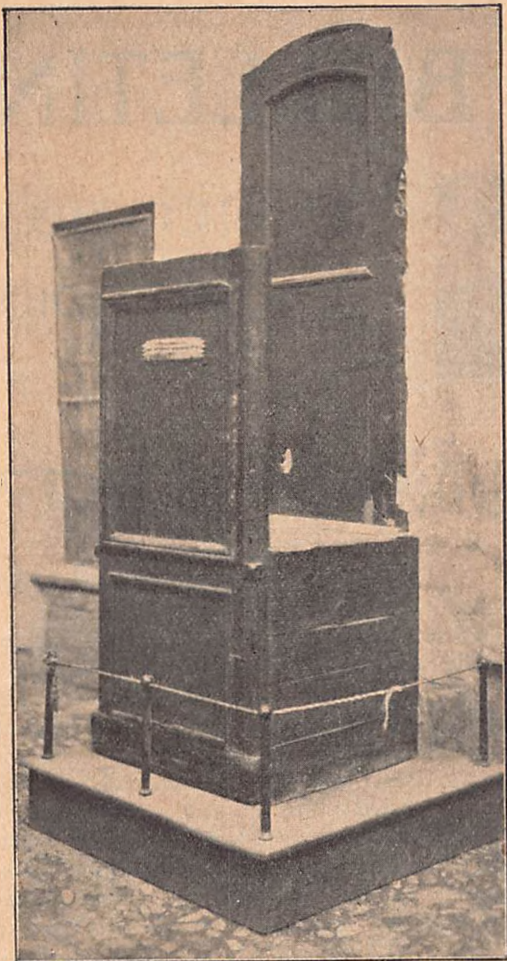
This particular "Good-night" is illuminating from several points of view. First and foremost it destroys that wide-spread, popular and quite false impression that Don Bosco had discovered some sort of schoolmaster's panacea; that for him the difficulties experienced universally in the training of boys, and especially of abandoned boys, did not exist. Perhaps the reason for this attitude is that so much has been said and written of the

remarkable love Don Bosco had for his boys and their equally remarkable response, to the exclusion of the other side of the picture. There are some who imagine that it was sufficient for a boy who had lived for years in sin and in sinful surroundings to enter the Oratory, for him to become changed from the 'wild beast' into the 'gentle lamb' of that early dream! Were this true Don Bosco's System would have disappeared long since. No, Don Bosco and his early Salesians experienced all the difficulties, trials and disappointments attendant upon the training of boys. His success lies in the relative fewness of the failures in comparison with the results obtained by others; and in the permanence of the good results in those who responded to his efforts. Yet to attain this Don Bosco had sometimes to take very firm measures. In the "Good-night" you see that several bad or stubborn characters had been sent away. Don Bosco tells the other boys why. Then the school band had been broken up — things had been going too well — and again he tells the boys the reason.

Don Bosco with his method inspired by love and gentleness tried to regenerate his boys and lift them from the gutter! but there were always some who preferred and delighted in the gutter, and these, for the sake of the others had to go, absolutely and at once!

The other point of importance connected with this particular "Good-night" is this; never before had Don Bosco spoken so clearly in

(1) These "Good-nights" of Don Bosco were short talks given to the boys after night prayers. Their educational value is immense, giving the pupil something spiritual to think about before going to sleep. This practice is continued in all Salesian Houses, the Rector usually speaking.



The old pulpit from which Don Bosco gave the "Good-night" for many years at the Oratory.

public of the vocation of the Salesian Lay-brother; in fact the central idea of this talk is the presentation of this Vocation and an appeal to the artisans of good-will, to consider seriously any inclination they had to enter the Congregation.

* * *

Now we must imagine the scene. There is Don Bosco standing up in the well-worn wooden pulpit, placed under the porticoes, and around him, packed tight, are some four hundred boys — all artisans — between the ages of 12 and 18. Night prayers have just been said and Don Bosco himself, for it is a special occasion, is going to speak to them. All is perfectly quiet and he begins:

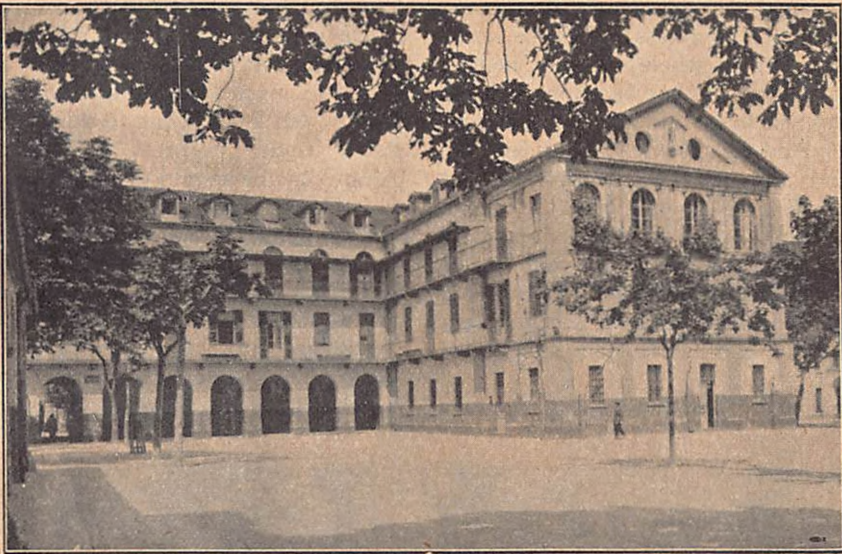
"It is quite a long time since we have been able to have a little private talk between ourselves after prayers. Since the last time we were together many things have happened, among others the disbanding and the reform of our musical section. You all already know the reason for this. The chief reason, or rather the only one was that though some boys did their duty very well indeed; there were others who did not play the part of a good musician, that of keeping the soul of man happy and of making him share in the music that we shall one day hear in Heaven; but they wanted to amuse the devil, and took the part of a bad player. Now seeing that I want all our musicians to continue their symphonies in Paradise, I had the band disbanded, so that no one should continue playing for the devil. But it has been set up again on a different and a better basis, at least I hope so, for I want all my players to be in a fit state to play their part up there in Heaven.

There was another thing that has caused much harm among you, and which caused me the most bitter pain, and made us send a few boys away from the house, it was the fact that pilferers, grumblers, and those who told bad stories were found among you. I was very sorry to have to send them away, especially so, because some of them, once outside this house, had nowhere to go, and that being reduced to the gutter, would have to go about begging. But what else could we do? When there is one, who, while still among his companions, will no longer listen to the advice of his superiors and who makes it his business to act the part of a vicious wolf, in conscience, I cannot keep him here to work evil among the others. In cases like these you all know that there is no compromise. When it is a question of scandal given to one's companions then I cannot tolerate it. Now for the future, you must be on your guard, and those who have had the misfortune to fall into the fault I have spoken about, for the love of God, do not go on; but set about putting yourselves right; still more, find means of hiding from the others what you have done amiss lest you lose your good name, the esteem others have of you and perhaps, put yourselves in danger of being sent away. And if there be anyone who has not made up his mind to amend, then do you know what advice I

give him? Why this, come and say that he does not want to stay in the house and that he would like to find somewhere else to go, we shall still be able to give him a good report.

But this evening I did not come to talk to you about these unpleasant things. Indeed I came to say how pleased I was with all those who come frequently to see me, not only in the confessional, but also in the playground or in my room. To-day, it is not as it was some time ago; then, there were many who thought Don Bosco to be a very terrifying person, and who got

The other thing I wanted to talk to you all about is this. Yesterday and to-day there have been some among you who have come to me asking whether they could be enrolled in the Congregation of St. Francis of Sales. To some I have already indicated what to do, but because I know that there are not a few who would like to ask the same question, I thought it well to say a word or two to you all in public. I think nearly all of you know what the Congregation of St. Francis of Sales is. It is a Congregation not made only for priests and for students but also for artisans. It is a united body



View of the portico (on the left)
where the "Good-night" was given to the boys of the Oratory.

out of his way as often as they could. At that time, I used to have about me a large crowd of boys waiting to go to confession, but they were all students, and this especially on Saturday evening or Sunday morning, but as far as the artisans were concerned I had either a few or none at all! But now things are getting better, though I must say it, some let quite a long time go by before they do come.

Keep this well in mind, that I am always most happy when you come to me, either in church or out of church. And what I really want is this, that you come, not merely to please me, but also, that I may be able to give you the little good advice I am accustomed to give to those who come along.

of priests, clerics, and lay-brothers, especially skilled artisans, who desire to unite themselves together, seeking to do good among themselves and also to do good to others. Therefore you must remember that not only those who want to become priests can belong to the Congregation but also, there must be a very considerable part composed of lay-brothers. And to this part anyone who has the desire of saving his soul may aspire. So that if there be any one among you who thinks to himself, I have this real desire, indeed I see that if I go out of the Oratory things will not go well with me, and that by leading a doubtful life on this earth I shall run a grave danger of being lost for all eternity, such a one, I

say, can ask to be admitted to the Congregation.

But some may ask: how do we know that we shall have all that is necessary in the way of food and clothing?

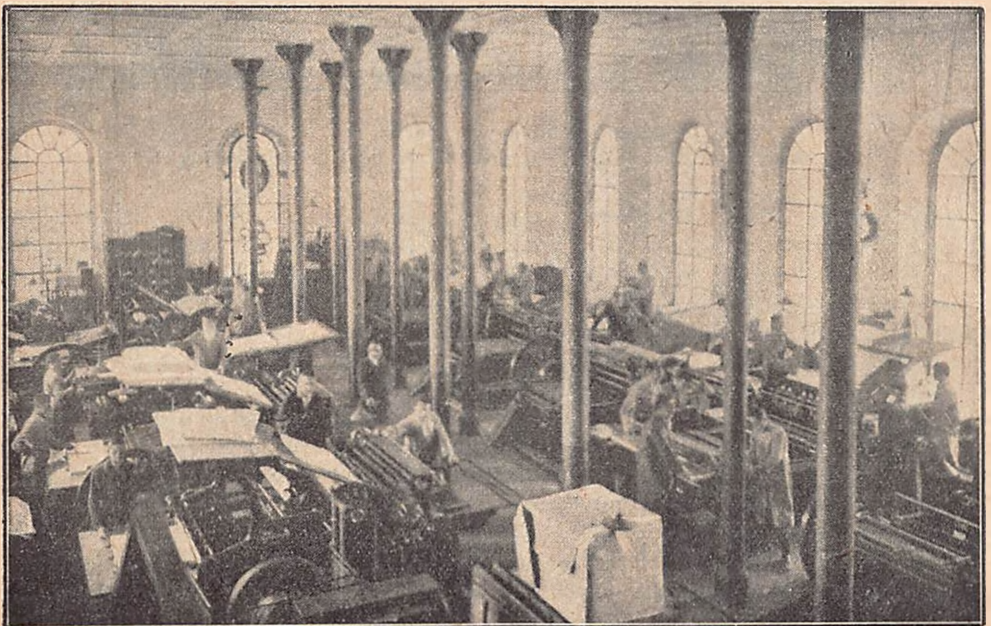
To him I say, confiding in Divine Providence, I can promise you that that which is necessary in health or in sickness; in youth or in old age, will never be wanting. Sometimes it is this thought that makes some want to join the Congregation. If they should fall sick out in the world, or if they should grow old away from the house, they would be abandoned, despised, without the means to sustain themselves, whereas here nothing will be wanting. He who would find a safe place, where nothing necessary will be wanting, and this, for his whole life-time, neither bread, nor shelter, neither bed nor clothing, he also may ask to be admitted to this Congregation. And he also who considers the extraordinary dangers of damnation he must meet with if he goes out into the world, from bad books and bad companions and would like to be able to say: I want to be somewhere where I shall want for nothing, not even for my soul, he also, without fear of doing wrong, can ask to be a member of our Society.

And remember that among the members

of the Congregation there is no distinction of any sort, all are treated in just the same way, be they artisans, clerics or priests, we all become as so many brothers: the soup I eat, the others eat also, the same food, the same drink which is served to Don Bosco, to Don Lazzero, to Don Chiala, your Rector is given to whomsoever joins the Congregation.

Now perhaps someone will say: Don Bosco simply *wants* us to join this Society? And if we did enter we should be giving him the greatest pleasure? No, my children, let no one think of entering the Society just to please Don Bosco. No, I do not counsel you to stay here. I tell you these things to teach you something; that you might know how things stand; that you might examine if it be to your advantage: and that he who so desires, will know what to do. And for the rest I would not press any one. He who thinks that he should do so let him do it, he who thinks otherwise, it is all the same.

Then again, if there is anyone who would like to go to America, then, coming into the Congregation he would have the means of getting there. But you must notice that the Congregation does not send anyone to America who does not wish to go, only those who really want to. Last year you saw



The Oratory Valdocco: A view of the Printing-shop as it was when Don Bosco died.

some of your own companions, now they missionaries and are doing very well indeed. As long as they were here, there was nothing to distinguish them from yourselves, in fact they were just as you are. Now, they are over there and are highly content with themselves. All of you remember Gioia very

about him, so far as personal gifts were concerned, when he was here among us, but now we hear great things about him, he is sacristan, musician, catechist and we can truly say that he is the factotum of the house in Buenos Ayres. All these, only last year, were simple artisans and now they



The picture of Blessed John Bosco above his altar
in the Festive Oratory of St. Paul's, Turin.

well, he was a boot-maker, well, just recently I have received word that he has become an important personage, he is cook, boot-maker and catechist. Then you knew Scavini the carpenter, at one time he was here as a boy, now his is a master-craftsman with twenty boys under him and in the short time he has been there he has done a great deal. And Belmonte? No one would have thought he had anything particular

have become men both honoured and esteemed. Well there you are, he who has a desire for this life, there is the field open before him, he who does not desire it then let him stay tranquilly just where he is.

And now before I leave for Rome, we must have an address written to the Holy Father in the name of all of you, and I shall ask a special benediction for all my dear artisans. May this blessing help you to per-

severe in doing good, keep you in health and in material needs, but above all may it render you strong to resist all temptations, which at your age, come in on all sides; and may it make you stronger than the devil. In a very special way I should like you all, everyone of you, to set yourselves seriously to overcome these temptations, which cause you to fall into sins contrary to chastity; I should like you so to guard your thoughts, your looks, your words, that there be nothing in them to displease Our Lord.

Take courage and you will see that the grace of Our Lord by the blessing of his Vicar will make you strong in the face of every suggestion of the devil. What more do you want me to say?

At this point he stopped and with a smile radiating goodness he looked around on all his boys, who had listened, hanging on his every word. At that moment he was just the good father who loved his sons dearly. After some seconds he continued:

"While I'm away I want you to pray hard for me, so that I may succeed in all those things for which I have to go to Rome; for as you know well, when I do go to Rome it is always because there are important things to be done and serious motives which take me there; these have reference to the good of the house and on that account your good also. When I come back, if I have succeeded then I shall say you have prayed well and that you are indeed good, otherwise I shall say that you are a lot of sciap-

pini (1) who have not been able by means of your prayers to obtain for me what I wanted. But I hope that if you pray, while I do all I can, the things will succeed well enough, especially if to your prayers you will add some Holy Communions. Yes, I know that all will try hard to make good Communions so that our business at Rome may prosper.

In the meantime may Our Lord give you health, holiness and the gift of perseverance in doing good, so that you may be always happy.

And now if you have any commission to be done at Rome you have only to speak. If anyone would like to write a short letter to the Holy Father I will take it with me; only I warn you to write it correctly and without any mistakes. The last time, I took several, and the Pope read them, but he pointed out to me many errors in spelling and grammar and said to me: "You can see that they are really artisans who write. Tell so and so that there are two s wanted here, and there are two r in this word!"

Now I'm finished. You have kept the feast of St. Joseph but I was not able to be present at your Academy, but I have heard that you are giving another one for the Patronage of St. Joseph and so when I return from Rome I shall make it a special point to be present and take an active part at your feast. *Good-night!*

(1) Sciappini in Piedmontese means one who at his own trade is good-for-nothing. In Italian it would be *guastamestieri*, or in French *gâche-métier*.

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The Golden Jubilee of Fr. Bernard Vacchina

Salesian Missionary.

On the 25th. of April last in our Church of La Rosa, Buenos Ayres, an old Salesian Missionary, Fr. Bernard Vacchina, celebrated the golden jubilee of his sacerdotal ordination. Fifty years of devotion and self-denial, is certainly worthy of great distinction, more so when this half-century of apostolic labour owes its origin to a most curious and supernatural fact.

Whenever Fr. Vacchina is asked why, at the simple wish of Don Bosco, he allowed himself to be sent to Patagonia, he invariably replies: "Because from a certain day which I shall never forget, the word of Don Bosco has been for me as a word sent from Heaven itself."

If, however, you insist on knowing to what fact he refers, the good father narrates as follows:

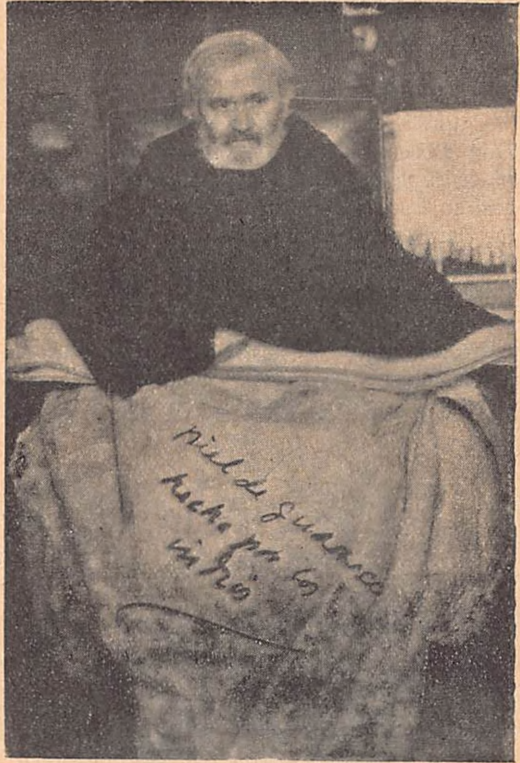
"On a certain day in September, in the year 1873, the parish priest of my village informed me that my application to be admitted among the boys of Don Bosco at the Salesian Oratory in Turin had been accepted. Then he said to me: "You know that Don Bosco wishes none but pure souls to live with him. I advise you therefore to make a good general confession before setting out for Turin!"

Before leaving home I took this good priest's advice.

Arriving at Turin I was eager to find Don Bosco. If it is true, as they said, thought I, that he can read the depths of souls, he will certainly be quite surprised for there is nothing sinful written on mine."

Don Bosco, however, was not in Turin at the time, so it was necessary to wait in order to show him the beautiful mirror, which I believed to be so clear.

I remember, as if it had occurred but yesterday, his arrival at the Oratory on an October evening. All the boys of the house crowded upon him as if they wished to suffocate him. In these circumstances it was impossible to dream of even getting near him; so I imitated Zaccheus and climbed upon



Bernard Vacchina, Salesian Missionary.

a heap of stones so as to catch a glimpse of him as he passed.

Imagine my surprise when, passing near to where I was he turned towards me and called me by my name! Now he had never seen me before.

Early next morning I was waiting near his confessional in the Sacristy, an arm chair between two kneelers. I had nothing to confess, for my confessor had assured me that my past life no longer existed, but I wished to open my heart to the saint.

When my turn came, I knelt down at his side and was about to say, "Bless me Father..." when he interrupted me by saying, "You are Vacchina, are not you? Before coming here you made a general confes-

sion: that confession was perfect, but you forgot this and that, I leave you to imagine my anxiety when I heard several of my faults which I had inadvertently forgotten to confess recalled to me. Don Bosco, however, continued; "Do not worry, your general confession was a good one, and it was only through forgetfulness that you did not mention these faults. They have all been pardoned with the others. What I have told you was only to persuade you to be ever docile to your confessor!"

Could I choose any other confessor than Don Bosco after that? From that day I placed myself completely under his guidance, and so I remained until the moment he told me that God was calling me to go to America. Then it was that I came here to work and I wish to remain here still for the salvation of souls."

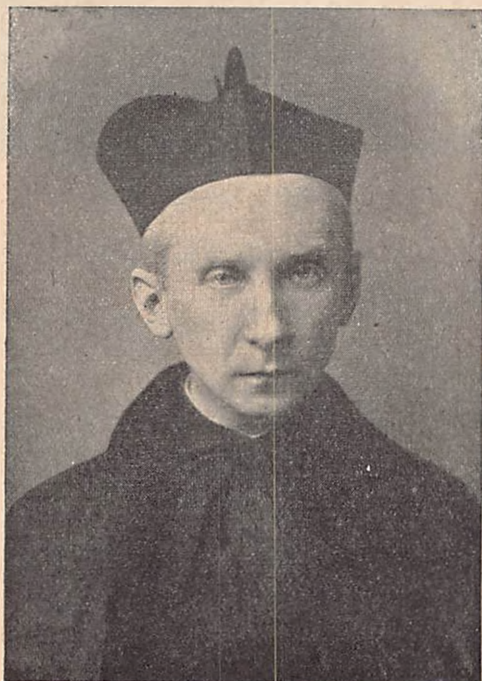
From this event much good has resulted. Those thirty years of missionary toil and twenty years of priestly labour in the popu-

lous quarter of La Rosa have been well employed.

When in 1884 he set out for Patagonia, leaving this revolutionary quarter of Buenos Ayres, where he had so unselfishly spent himself for the good of souls, his parishioners, the majority of whom were former Socialists manifested their discontent in a most original manner: they threatened to burn the Church and the Presbytery, if their beloved Father Bernard was taken from them. This was the last vestige of anarchy that had remained in their hearts and which now came floating to the surface. Their lack of logic was pointed out to them and they immediately carried away the barrels of petrol.

To-day, the sons of these parishioners are happy to have found once more the good religious, who converted their fathers and they have feasted him with much good will and affection for they fully realise the great debt of gratitude they owe him.

Letter of congratulation of the General of the Company of Jesus to Fr. Peter Ricaldone.



The V. R. Fr. M. Ledochowski, S. J.

Admodum Reverende in Xto. Pater,

Nuper laetus percepi Paternitatem Vam. Rev.mam. ad supremam Piae Societatis Salesianae gubernationem evectam esse, meumque statim esse duxi ad Eam litteras dare ut Paternitati Vae. atque caeteris Patribus Congregatis meam congratulationem et gratum animum significarem.

Equidem vobis in primis ex animo gratulor pro novo Beati Joannis Bosco successore a Divina Providentia per Patres Congregatos electo, ut vestigis tanti patris Fundatoris premens, tot magni momenti ad Dei gloriam et animarum salutem opera indefesso regat labore.

Nec mirum quod Societas Jesu, hac de causa, singulari etiam afficiatur laetitia, nam ab exordiis Piae Societatis Salesianae, intima cum Beato Joanne Bosco caritate et consuetudine devincta, ut R. Va., non multum abhinc tempus, Jesuitis dispersis in mentem revocabat, eodem in nostris diebus, Deo opitulante, perseverare videtur.

Exstant enim, ut alia praetermittam innumera vestrae erga afflictam Societatem egregiae

caritatis testimonia, qua ipsius filiis e propriis domibus ejectis adviam peramanter venistis, ut eis adiumento et solatio in tribulatione essetis. Ex quacumque Hispaniae civitate ubi PP. Salesiani et Nostri dispersi commorantur epistolas accipio vestram benevolentiam et sollicitudinem spirantes.

At liceat mihi, Admodum Rde. Pater, aperte dicere, me non parum commoveri tanta PP. Salesianorum caritate, ea vero praecipue a Paternitate Va. verbis et factis paterni amoris plenis toties manifestata, de qua universam Societatem Jesu certiore facio ut ei, sicut mihi, gaudio sit et levamento mediis in adversitatibus, quibus undique jactamur.

Velit igitur meum et totius Societatis Jesu gratum animum Patribus Congregatis, ostendere, quos enixe obsecro ut in proprias domos reduces, gratias quam plurimas, dilectis Beati Joannis Bosco filiis, meo nomine agant, dum SS. Cor Jesu et Virginem Auxiliatricem deprecor ut thesauris divinae caritatis eximium vestrum erga nostram Societatem amorem rependere dignentur.

Commendo me SS

Admodum Rdae Paternitatis Vestrae

Servus in Xto.

M. LEDOCHOWSKI

General of the Company of Jesus.

Translation of the letter of the Very Rev. Fr. Ledochowski, General of the Society of Jesus to Fr. Peter Ricaldone.

Very Reverend Father in Christ,

It is with great joy that I have just learnt that Your Reverence has been elected to be Superior General of the Salesian Society, and I feel it my duty to convey to Your Reverence and to the Members of the General Chapter my congratulations as also the expression of my gratitude.

Indeed, I rejoice with all my heart to see you chosen by Divine Providence, through the instrumentality of the Members of the General Chapter, to be the fourth successor of the Blessed John Bosco, to direct with indefatigable energy and following in his

footsteps, so many works for the glory of God and for the salvation of souls.

Small wonder is there that the Society of Jesus should find a singular pleasure in this circumstance, united as it has been from the very beginning of the Salesian Society, by intimate and cordial relationship with Blessed John Bosco himself — as, not long since, Your Reverence reminded the Jesuites expelled from Spain — which same intercourse, by the grace of God, we see flourishing in our own day.

Not to speak of other occasions, recently you have shown many marks of your warm sympathy towards our afflicted Society, in succouring its sons driven out from their own Houses (in Spain), bringing to them both help and consolation in their tribulation. From every city in Spain, where the Salesian and Jesuit Fathers live side by side, I have received letters bearing witness of your good-will and solicitude.

Allow me, then, Reverend Father, to tell you openly that this great charity of the Salesian Fathers, and still more your own which you have shown us many times by word and deed, has moved me profoundly; I shall speak of it to the whole Company of Jesus that it may be for them, as for me, a motive of joy and of consolation, in the midst of the adversities which oppress us on all sides.

Please express these sentiments of gratitude, on my behalf and on behalf of the whole Company of Jesus, to the Members of the Superior Chapter, whom I earnestly beg, on their return to their own Houses, to convey my very sincere thanks to the dear sons of Blessed John Bosco. And, in the meanwhile, I pray the Most Sacred Heart of Jesus and the Virgin, Help of Christians to repay you with the treasures of Divine Charity for your great kindness towards our Society.

I recommend myself to your prayers

And remain, Reverend Father,

Your humble servant in Christ

M. LEDOCHOWSKI

General of the Company of Jesus.

Consecration to Mary Help of Christians

The daily prayer of Consecration said throughout the world by all the Salesians and the Daughters of Mary Help of Christians contains the essence of the devotion which is ours, which was Don Bosco's, to Our Lady the Help of Christians. It is the prayer of an Apostle, hence it should become the daily prayer of that whole army of Salesian Co-operators, who by their manifold activity help the Salesian Society in its programme of regen-

erative Catholic work among boys and girls, in their schools and in their Festive Oratories, at home and on the Foreign Missions.

The following is a very brief survey of the prayer as a whole giving the text and pointing out its chief divisions and their relations one to the other.

There are five parts, each with its central thought and its circumference of our more specific needs and more specific applications.

(1) *O most holy and immaculate Virgin Mary, our most tender Mother and powerful Help of Christians, we consecrate ourselves entirely to thy sweet love and to thy holy service. We consecrate to thee our mind with all its thoughts, our heart with all its affections, our body with its all senses and with all its strenght; and we promise to wish always to labour for the greater glory of God and for the salvation of souls.*

The idea underlying this first part is that of consecration. But note the kind — entire, unreserved and unstinted. It is a consecration of body, mind and heart with all their respective activities. It is Don Bosco's appli-

cation of the principles of Grignon de Montfort — the kind of application he made first of all in his own person and action, the kind he desires to see reproduced in all who would follow in his footsteps.

(2) *In the meantime, O incomparable Virgin, who hast always been the Help of Christian people, do thou continue to show thyself such in these our days. Humble the enemies of our holy religion and bring to naught their evil projects. Enlighten and strengthen Bishops and Priests, and keep them always united and obedient to the Pope the infallible Master; preserve our unwary youth from irreligion and vice, promote holy vocations and increase the number of the sacerd ministers, so that by their means the Kingdom of Jesus Christ may be preserved amongst us, and may be extended to the uttermost bounds of the earth.*

The underlying idea of this second part is that the protection and help we seek from Our Lady is of no mere personal or parochial importance, but has as its scope the well-being of the whole Church — its defence, passively; and militantly, its propagation. Or better, the growth, intensive and extensive, of the Kingdom of Christ. Note further than the two fundamental means to this end suggested are, first, *loyalty to the Holy Father* and all that it implies (this devotion is really Papal in origin and

inspiration); and, secondly, a *World-wide investment of the hearts and minds of boys and girls growing into maturity*. Here, according to the mind of Don Bosco, is the key to the whole position, offensive and defensive; and he, under the impulse, and in the illumination, proceeding from his Heavenly Helper, not content with the defensive, opened his attack from lines that stretch across the world. Hence the third part of the prayer which gives the key idea with precision.

(3) *We pray thee also, O sweetest Mother, to keep thine eyes of pity always on the Salesian Congregation to which we belong, upon its Co-operators and Past Pupils, upon our parents and relatives, upon the Youth confided to our care, upon poor sinners and the dying, and upon the Souls in Purgatory. Be for us all, O Mary, our sweet hope, Mother of mercy and gate of Heaven.*

Here the Prayer becomes specific, and the scope of the devotion becomes more defined. It is not at all necessary, of course, that one be a Salesian, or even interested in officially Salesian activities before one can be a devotee of Mary Help of Christians. The devotion, according to Pope Benedict XV, is universal, and belongs to the Church. Yet after the same manner as Our Lord chose the great Society of Jesus to spread devotion to His Most Sacred Heart, Our Lady chose Don Bosco and the Society she inspired him to found, to spread devotion to her as the Help of Christians — and all implied in that present-day manifestation of her multiplex personality. When we pray for the Salesian Congregation

(which is the underlying idea of this third section of the Prayer) we really pray for the fulfilment of Our Lady's own intention, and the carrying out of *her* schemes. The Salesian Society is an instrument created by Mary Help of Christians by means of Don Bosco, and that its scope is precisely to supply the two *fundamental means* suggested in part two of the Prayer, namely, a world-wide siege laid to the heart of youth, and this for no other reason but to turn this same heart to Rome, and infuse into it that burning and enthusiastic loyalty to the Holy Father which Our Blessed Lady Help of Christians, the very special and peculiar Help of Popes, so ardently desires.

(4) *But we also beseech thee for ourselves, O great Mother of God: teach us to copy in ourselves thy virtues, particularly thy angelic modesty, thy profound humility and thy ardent charity, so that as far as possible, by our demeanour, by our words, and by our example we may show in ourselves in the midst of the world thy Blessed Son Jesus, and make people to know and to love thee and by this means to be able to save the souls of many.*

In this section we come to the very kernel of the matter. If societies are to be saved, it must be as individuals and by individuals. Collective action is good, but collective action must originate in the selfless labour of apostolic individuals; and even then collective action constitutes only a great help: the hard fact remains that it is the *individual* that must be saved. We must each become *another Christ*, and this — the interesting point — *by means of Mary*. Note the invocation: O great Mother of God. Yes, in the words of Grignon de Montfort, we must be born again,

not of the flesh nor of the will of man: but of Mary, and the Holy Ghost. This is at once what we must seek for ourselves, and what we must seek for the youth in whose service we labour. As mentioned at first, this fourth section of the Prayer is its touchstone — the rest is to a large extent theory, *what is to be done*; this is *how to set about doing it*. Personal sanctification, by, with and through Mary; the reproduction in ourselves, each according to his own measure, of the fullness of the stature of Jesus Christ. There is no other way of doing God's work; it has ever been so.

(5) *Grant also, O Mary Help of Christians, that we may all be gathered under thy maternal mantle, and that not one of us may ever forsake thee. Grant that in our temptations we may quickly and confidently have recourse to thee; grant in fine that the very thought of thee, so good, so lovable, so dear, the recollection that we are in an Institute beloved by thee, may be such a comfort to us as to render us victorious over the enemies of our souls, in life and in death, so that we may come to form thy crown in the bliss of Paradise. Amen.*

A beautiful finish, suggestive of home comfort and security, and Mother-love, and the blessed union of brothers and sisters. The underlying idea is the last: we are so to live,

and so to die, that we may be as so many glorious and living jewels in the eternal crown of Mary. The children must be the glory of their Mother — as She is theirs. *d. c. m. h.*

The official translation of the Prayer of Consecration together with the Picture of Mary Help of Christians may be had upon application to the Rector of one of the following Houses.

The Salesian House, Cowley, Oxford, Eng.

The Salesian Missionary House, Shrigley Park, Nr. Macclesfield.

The Salesian College, Copeswood, Pallaskenry, Limerick, Ire.

(Send a stamped addressed envelope).

THE MISSION INTENTION

CONTEMPLATIVE ORDERS AND THE MISSIONS

REV. JOHN. HAYES, S. J.
Secretariate of Missions, Rome.

In 1869 the Rector of the College at Trichinopoly (India), being greatly concerned about the conversion of the pagan students and specially the Brahmins, one day said to the Fathers of the College: "If I only knew that the apostle of the Brahmins was among you, I would kiss his feet." Several of those who were present began a novena of nine years of prayers and one even signed with his blood a vow to consecrate his whole life to the conversion of his Brahmin students.

Shortly after this, it happened that a young and clever Brahmin, who had nearly been dismissed for pagan propaganda in the college, asked to be instructed and became a Catholic. The thrilling story of the conversion of Rao Sahib Mahadeva Ayer has already been written. Since then a little more than 40 years have elapsed, and recently his grand-daughter, after having taken her degrees, became a Carmelite nun at Mangalore. A visitor, who happened to see her at the beginning of the novitiate, asked how she had thought of becoming a Carmelite nun. The real meaning of the question was of course why, after having prepared to be a teacher, she had chosen to follow a contemplative life. She did not understand how her vocation could be considered waste of energy. "Of course," she said, "if we want to convert India, we shall have to convert it by a life of prayer."

Yet "Service," "Quick Business," "Efficiency" are by-words in the daily life of the modern world, and when the Catholic turns to spiritual matters, he sometimes thinks that the methods which are considered perfect when dealing with the things of the world, must necessarily be the best also in the sphere of the spiritual. "Achieve tangible results," "Mass production," "Speed and boost," are adopted as slogans when dealing with souls.

"Without Me, You Can Do Nothing."

Now, such methods may indeed be effective when employed with discretion; but are they of prime importance? There have been Catholics whose conduct would make one think they were. Flinging themselves into active work, they laboured with feverish enthusiasm as if by themselves they could win back souls from sin, forgetting Our Lord's words, "Without Me, you can do nothing," and how, when He looked out across the vast harvest fields of souls waiting for the reapers, He did not say, "Go straightway and gather into my barns," but "Pray,"—"Pray ye to the Lord of the Harvest."

Now action, if it is to be fruitful, must be the outcome of a superabundant contemplative life either on the part of the workers or on the part of those praying for them. But just as action without contemplation is dead, so contemplation must bear fruit in the life of action. The active life and the contemplative life must mutually support one another. "If those who live as contemplatives do not pray for the men of action, they may be sometimes in danger of becoming mere dreamers with no practical aim; and if active ministrations do not derive power, and are not strengthened and sanctified by contemplation and prayer they quickly degenerate into a morbid and fussy excitement and fall into decay without attaining any result."

The attitude of "up-to-date" Catholics towards contemplatives is not that of the Catholic Church, as is sufficiently shown by the words of His Holiness, Pope Pius XI, in his Apostolic Constitution of the 8th of July, 1924: "Those who by their institute lead a hidden life far removed from the noise and the foolishness of the world, contemplate with great devotion the divine mysteries and



The Trappists of Hakodate - Japan with Mgr. Giardini, the Delegate Apostolic.

eternal truths; they also, with earnest and unceasing prayers to God, beg that His Kingdom may flourish and every day spread wider; and the same time, by prescribed or voluntary castigation of soul and body, they expiate and atone not so much for crimes committed by themselves as by others. Such indeed, like Mary of Bethany, must be said to have chosen the better part."

"Furthermore, it is plain that these by their life of prayer and austerity do immense work for the progress of the Church and the salvation of the human race, and much more than those who toil in the harvest-fields of the Lord; for unless the former draw down from heaven a plentiful shower of divine grace to fertilize those fields, the evangelical workers will gather far less fruit for their labors."

The Patroness of the Missions.

That the contemplative life is not one of selfish seclusion and hardhearted indifference to the struggles and trials of suffering humanity, is borne out by the words of the great St. Theresa herself. "God," she says "has brought Carmelite nuns together in order by prayer and mortification to save souls from ruin. By prayer they are to embrace the whole world."

And the Sovereign Pontiff has shown that he is of the same mind in making St. Theresa of the Child Jesus, "the special patroness of all missionaries, men and women, as well as of all Missions in the World."

He did not feel that he was disturbing this Saint, who in her contemplation now enjoys the Beatific Vision, by placing under her protection every part of God's world. The Little Theresa was thus honoured because all through her life she was consumed with an ardent zeal for the salvation of souls and the propagation of the Faith "One mission alone," she writes, "would not satisfy my longings; I would spread the Gospel to the ends of the earth, even to the most distant islands. I would be a missionary not for a few years only, but, were it possible, from the beginning of the world till the consummation of time." According to a nun who lived in the same convent with her "the religious life seemed to her above all a means of saving souls. She even thought of becoming a missionary nun to this end; but the hope of saving more souls by mortification and self-sacrifice determined her to shut herself up in Carmel," for "she considered it was harder for nature to work without ever seeing the fruit of one's labor, without encouragement, without any kind of diversion; and that the hardest work of all was that which we take upon ourselves in order to gain the mastery over self." When asked why she wished to enter the Carmelite Order, she replied: "I have come to save souls and above all to pray for priests."

Contemplative Orders in the Missions.

But why establish houses of contemplatives in mission countries? To give good

example and to benefit social life of the country is in neither case the chief reason; these are important, but secondary. Such houses are needed principally as "reservoirs of spiritual energy, and a lasting source of reparation and redemption."

It is to anchorites and monks that Europe owes its conversion. Benedictine monks were the Apostles of Western, Northern, and Central Europe. "Few nations of the modern world," says Cardinal Gasquet, "would have been converted to Christianity except through the medium of monasticism." And Dom Hicks: "A single person can never exhibit a pattern capable of easy imitation by society. To create a Christian nation requires more than the mere teaching and explanation of Christian truths. It needs compact bodies of religious, it needs a picture of Christian life, in a word it needs example, and this was to be found pre-eminently in Monasticism."

In his encyclical "Rerum Ecclesiae" of the 28th, Feb., 1926, the present Holy Father urges the spread and promotion of the more austere kind of contemplative life in Mission territories, for "contemplatives will obtain from Heaven a wondrous abundance of graces" for those who are working in such Missions. "And surely," he continues, "such monks will be most useful; for the natives, though for the most part pagans, are inclined by nature—in some places to a remarkable degree—to solitude, prayer and contemplation. In this connection, we recall that large monastery which the Reformed Cistercians of La Trappe have founded in the Vicariate Apostolic of Peking. In this monastery there are almost a hundred monks, the majority of them Chinese. By the exercise of perfect virtue and by constancy in prayer, by their austerity of life and endurance of labor, they please the Divine Majesty, offering atonement and propitiation for themselves and the pagans; and by the force of their example they win these pagans to Christ. Hence it is as clear as day that our recluses, who keep intact the law and spirit of their Maker and are unconcerned with the affairs of this life, can contribute in no inconsiderable manner towards the success of the Missions. Superiors of such Orders who yield to your entreaties and establish foundations wherever desired will perform a work of extraordinary benefit

to the vast multitude of pagans, and of extreme satisfaction and pleasure to Ourselves."

Contemplation and Apostolate.

Shortly after the Pope's appeal the Benedictines of S. André, Lophem-lez-Bruges, Belgium, founded the organization, "Contemplation and Apostolate," under the patronage of Saint Theresa of Jesus. The twofold end this organization is first to enkindle in every house of contemplatives a zeal for the propagation of the faith, like that of St. Theresa of Lisieux and, secondly, to obtain the erection of houses of contemplation in the Missions.

The founders of this organization sent out circulars to the Vicars and Prefects Apostolic of over 300 missions asking if they wished the foundation of a house of contemplatives within their territories. Replies poured in, and even from Finland, the Sahara, and interior China, came back requests for such foundations. With such explicit testimony of the eagerness of mission superiors to have contemplatives in their mission-fields, the Benedictines proceeded first to ask houses of contemplatives in Europe to "adopt" as a special object of their prayers particular mission territories; and by August, 1928, 130 Vicariates and Prefectures out of 304, had been adopted, and by December, 1930 this number had grown to 289 territories and 114 seminaries.

The next step was to bring about the foundation of houses of contemplatives in the Missions themselves. "We hope," wrote Cardinal Van Rossum, Prefect of Propaganda, "that the persevering efforts of this work (Contemplation and Apostolate) will bring about tangible results in the very near future. Even if all your labors resulted in the foundation of only one fervent monastery in Mission lands, what an immense amount of grace this would mean for the fortunate country which received this benefit." And surely it is not too much to ask for the foundation of such houses of contemplatives when Buddhism has had the effrontery to raise its heathen temples in London, Paris and Los Angeles. Of missionary bishops alone, fifty wrote saying that they most earnestly desired the erection of monasteries in their diocese, and promised that

there would be no lack of vocations. From Kengtung, Burmah, Mgr. Bonetta wrote: "We live among Buddhists who hold monks and hermits and all that touches the ascetic life in great esteem. The monastery would have a truly fascinating influence and conversions would become very numerous. To obtain this object I would be willing to make any sacrifice whatsoever, even to the giving up of some of the means of livelihood of my Missions."

Carmelite Nuns Sailing.

Such entreaties have not fallen on deaf ears. In November, 1930, a community of Carmelite nuns set out from Madrid to take up residence in North Borneo, and by the end of the same year seven other foundations were in process of preparation.

Before the Carmelite community sailed from Barcelona they received a very special blessing from the Holy Father, who begged God to grant them particular help in their great work and a fruitful apostolate. Mgr. Wachter, who had asked for the foundation of the convent, wrote on the arrival of the nuns: "Never did I hope that this dream of my life would come true, that poor Borneo would have a cloistered Carmelite convent. With the prayers and sacrifices of the great Teresa, wild Borneo thus received an extraordinary blessing."

Obstacles.

In this whole matter of Contemplatives and the Missions great obstacles are not wanting. Houses of contemplatives in Europe are all too few, and the number of vocations to the contemplative life, or, at least, the number who answer such vocations, is very small. Then too, there are the difficulties which arise whenever foreign missions are concerned, namely unhealthy climate and limited resources. But it is better to work in sickness and poverty, than to be without the sustenance of the soul, that is, the grace of God bestowed in answer to prayer. Great things have been done for souls by men poor to the point of indigence, and broken in body with fever and sickness, but not a single word or action has ever—brought a pagan to look towards the True

Faith, except with the assistance of God. "All the efforts of missionaries," writes the Holy Father, "will come to naught, unless God touches the hearts of the pagans softening them and drawing them to Himself."

Bonzes and Dervishes.

That the monastic life is essential to the progress of the Church in pagan lands is evident when one considers how, in such countries, religion is indissolubly linked up with monasticism. Thus India and Ceylon has its Buddhists and Sanyassis (Penitents), its monasteries and its hermitages; Islam its marabouts and communities of dervishes. In Tibet the whole organization of society is monastic, and China has its enormous bonzeries, or houses of pagan religious. "Think," writes M. Georges Goyau, "of the 80,000 bonzes of the land of Burmah, which has been called one immense monastery. It is only by bringing to their knowledge the Christian system of contemplation, by placing before their eager eyes the actual practice of the contemplative cloistered life that the Church will succeed in giving them some idea of the fullness of Christianity."

In these countries the eremitical life, the life of the solitary hermit, is also practised. This kind of religious life was much in favor among Catholics in the early centuries of the Church, and it seems that by its means great good could be done in pagan countries. Such solitaries living among pagans would excite interest and curiosity, they would become known to the people, and if they lived worthily they would lead many to the True Faith. This was the method adopted by Fr. de Nobili, who arrived in Madura, in India, in 1606. By its means, in a mission field where for many years not a single conversion had been made, he won quite a number of influential Brahmins to the Faith.

Charles de Foucauld.

It may be of interest to take a glance, here, at the life of a Trappist monk, in a monastery such as Cheikhtem near Alep, the monastery to which Charles de Foucauld, later to be known as "the hermit of the Sahara," was sent. Here, in a little valley encircled by pine-clad mountains which were infested by

robbers, twenty monks toiled and prayed. Hardship and suffering, and often the lack of bare necessities, were the lot of this small community.

It was partly his great yearning for the conversion of the Mussulman population that led Charles de Foucauld to adopt this kind of life. "The word is much," he wrote, "but example, love, prayer, are a thousand times more; let us love men with that all-



Charles de Foucauld, the contemplative apostle of the Sahara.

powerful love which makes itself loved; let us pray for them with hearts warm enough to draw from God upon them a superabundance of graces, and we shall infallibly convert them."

Of life in the monastery he wrote: "Works succeed each other with short intervals, and one can hardly be for any length of time at the same thing. It is this that, after and with the grace of God, makes the life so easy materially; there is a great variety in the duties; prayer, reading, labor succeed one another." He rose at two in the morn-

ing, and for two hours the Divine Office was sung in the church. Then there was an hour and a half for reading or prayer, and for the saying of Masses. About half-past-five the Office of Prime was chanted, and then the Community Mass was celebrated. Afterwards the monks went to the chapter house, where, after some prayers, the Superior read and commented on part of the rule. After this the monks accused themselves in public of faults they might they committed, and received some penance from the superior. Then followed manual labor and at eleven o'clock another one of the canonical hours was chanted in choir. Dinner was at half-past-eleven, and was followed by the siesta. There was Office again at half-past-one, followed by private prayer or reading. Vespers was at half-past-two, and then the monks worked again till a quarter to six. After prayers followed supper. At quarter past seven there was reading for the community in the chapter house, then Compline, the Salve Regina, and at eight the monks retired to rest.

Hermit of the Sahara.

De Foucauld, however, was not wholly satisfied with this life. He felt called to a life of even greater solitude, so he went and lived as a hermit in the Sahara. He knew that the Mussulman was hardened to Christian preaching and he decided to adopt a new method. He hoped that living amongst them as a hermit, the influence of Our Lord in the Blessed Sacrament would achieve the almost impossible. He also wished by charitable deeds and a blameless life to break down the barrier of prejudice that, for many centuries, had resisted all the efforts of missionaries.

He now rose at four, and, after Office and Mass, he breakfasted at six on some figs or dates. He then prayed for an hour and, afterwards worked or taught catechism to the soldiers and natives. At half past eleven he had his dinner, such as it was, and at twelve he prayed or meditated. Half-past-two till half-past-three was set aside for giving spiritual advice to those who sought his help and direction. He then prayed for two more hours, and said Vespers and Compline. At seven o'clock he explained

the Gospel to the soldiers. This was followed by Benediction, Rosary and the rest of the Office. He went to bed at half-past-eight, but rose again at midnight for an hour's prayer. So he lived his life of solitude and contemplation from 1905 to 1916 the year in which he was killed.

His charity could not be exhausted. It is told that one day seventy-five beggars came to him: he gave them everything he

do the harvesting, and to scatter still wider that seed in regions which are still barren and desolate even today, nineteen centuries since Christ was raised up on Calvary to draw all things to Himself.

Monasteries in the Missions.

There are already, of course, many houses of contemplatives in the Missions. There



Fr. Dardé S. C., doing the part of the medical missionary on his active apostolate.

had. His own family, however, and the Trappist monks took care that he did not die of starvation and want. To the soldiers, near whom he lived, he was "a saint with an extraordinary passion for the desert," and of his Mass, Marshal Lyautey wrote, "it is one of the most impressive memories of my life."

Charles de Foucauld, by his life of prayer and mortification, has sown the seed of the Gospel among the Mohammedans of the Sahara; God grant that others may come to

are Trappists in Jerusalem and Aleppo, in the Near East; in Nagasaki and Hakodate, in Japan; in Yangkiaping and Chentingfu, in China. In Hakodate there are also Trappistine nuns. The Discalced Carmelite nuns have two houses in the Near East, two in India, five in Indo-China, three in China, three in Australia and one in Madagascar. The Cloistered Sisters of St. Clare are in Jerusalem; Madras and Africa have Premonstratensians, while the Benedictines have spread throughout Africa, the Near

East, India, China and Japan. The Sisters Adorers of the Precious Blood, from the U. S. A. and Canada, have a monastery in Sienhsien, China; the Sisters of Marie Reparatrice have a house each in Egypt, Madagascar, Mauritius and Uganda, where they conduct catechetical, retreat and social service work in addition to their adoration of the Blessed Sacrament; the Franciscan Missionaries of Mary, whose activities in nearly every section of the globe embrace every form of the corporal and spiritual works of mercy, remain loyal adorers of the Holy Sacrament of the Altar in every one of their convents. Owing to the great scarcity of missionaries some of these religious bodies have had to modify the more strict observance of their rule and share in the more immediate labors of the apostolate.

Austerity is Appealing.

The Trappists have shown by the fervor of their native communities at Phuoc-San in Annam, at Tobestu in Japan, at Yangkiaping in China, that the converted pagans have no aversion to the most austere forms of the contemplative life. The European Prioress of the Carmel at Hue wrote in answer to queries: "Does one find among the natives real contemplative religious, men and women? Quite certainly, yes—I have heard a great deal about the Trappist monks of Notre Dame of Annam (Indo-China), and as to our Sisters of Hue, I can assure you, Mother that they are very good Carmelites. If it is true that the character proper to the contemplative is to be detached from the world and to live united to God, our Annamite sister would seem naturally better adapted to this life than Europeans in general. They are entirely ignorant of the world, and do not wish to know it. The material prosperity of the monastery, the buildings, the furniture, the manual labor—all these preoccupy them very little—their sole happiness is to be seated at the feet of their Divine Master; there they would willingly pass their whole life."

The Trappist Monastery of Phuoc-San was founded under curious circumstances. For a long time the bishops of Indo-China had sought to induce some European contemplative order to found a monastery in

Annam, but their efforts were of no avail. At length in 1919, two missionaries founded a native Trappe, and in seven years the numbers went up from two to forty-nine. In 1926, of these forty-nine, four were priests, two European and two Annamite. The Delegate Apostolic, Mgr. Ajuti, having visited the monastery in March of 1926, spoke of being frightened at the mortification of these religious living in this wild and arid region. The chapel was small and pitifully poor. As for food, the monks contented themselves with a little rice seasoned with a pinch of salt and some miserable vegetables, and then complained of not being mortified enough!

In the flourishing Trappist monastery in Yangkiaping, China, referred to by the Holy Father, the services are performed with the utmost care, and High Mass is sung daily. The singing of Plain Chant is worthy of the Benedictine traditions, the prayers are fervent, the penances rigorous, and the abstinences and fasts are carefully observed. There is daily work on the farm, and the whole day and a good part of the night is carefully divided up between prayer, study, and labour. The convent of the Carmelite nuns in Shanghai has been so flourishing as to be able to help in the foundation of two other Carmelite monasteries in China.

Marianhill in South Africa.

The Marianhill foundation in Natal, South Africa, is an interesting example of a contemplative order having to undertake the active work of the ministry. A few years ago the monks, aided by the Sisters of the Precious Blood, had already grouped about their mission-stations nearly 60,000 Catholics. They have opened primary, secondary and vocational schools which bid fair to surpass similar Protestant establishments. A printing press turns out books and pamphlets in twenty languages, of which thirteen are native, as well as a native newspaper. And to crown the success of this mission, there is a congregation of native sisters.

However, apropos of this matter of the departure from the strictly contemplative life, the words of a young Capuchin missionary in India are of interest. "Though the field is unpromising," he writes, "I do not

think we set about it in the right way either. We belong to one of the great monastic orders which converted Europe by their monasticism, and here we are bringing to India everything and anything, except the only thing we are good for, monasticism... The only way out is, as far as we are concerned, to leave the parishes to secular priests, and patiently undertake the work for which we have been trained, the foundation of monasteries, great ambitious monasteries, just as we did in Europe, and they would capture India as they captured Europe. Suppose we could stud the North with these institutions, centres of religion, arts, crafts and agriculture, I do not think even Hinduism would resist their attraction."

Again, in 1905, a missionary superior of the Scheut Fathers in the Belgian Congo, left his missionary life and entered the Trappist Order, offering himself as a victim for the welfare of his former mission. Twenty-one years later the Vicar Apostolic of this same mission went and personally thanked, the father for his life of self-sacrifice. To this, he said, he attributed the flourishing state of the mission with its fervent Christians, its large number of Catechumens and its incipient native priesthood.

The tale is told of an Italian monastery of Capuchin nuns, how for nearly forty years, each night after Matins, a religious would prolong her prayer for three full hours, supplicating God that she would live to see her community found a convent in mission lands. Quite recently the community decided to make such a foundation, and the faithful religious, whose "notion" had been the subject of much banter, straightway volunteered to depart, though already sixty years old.

Our Duty.

But Catholics in Europe must do more than merely praise and admire the great work of the Missions. "To whom much is given, of him much shall be required." religion has been given without their having made the smallest effort to obtain it. But on all Catholics there lies a responsibility to show their gratitude to the Goodness of God. Especially are all Catholics bound to pray for the coming of God's kingdom, to

pray for the Missions, and by joining organizations and associations they will greatly increase the efficacy of their efforts. Daily prayer in union with others is needed for the Missions.

"We insist," writes the Holy Father in the Encyclical *Rerum Ecclesiae*, "on custom and regular practice, for it is plain to all that this will have more efficacy with the Divine Mercy, than prayers said once or only occasionally. It is within the power of all to supply the very nourishment of the Missions, namely prayer.

For this reason," he said to the Bishops, "you will be active in accordance with Our desire, and in keeping with the mind and sentiment of the faithful, if you order, for example, that some special prayer for the Missions and for the conversion of the heathen to the true Faith be added to the Rosary of the Blessed Virgin; also to other such prayers, as are commonly recited in parish churches and elsewhere; and let the children, and particularly religious orders of women, be invited and encouraged to this end. We desire that from all institutions and orphanages from parochial schools, from colleges and from religious houses of women, there should ascend to heaven every day a prayer that the Divine Mercy may descend upon so many unhappy beings and upon such populous pagan nations." This practice will, he hopes, be the means of fostering missionary vocations among the young. In conclusion he says that "the Apostleship of Prayer has been founded particularly for the better performance of this duty; hence, We urgently recommend it to all the Faithful. None should fail to become a member of it but all strive to take their share in apostolic work if not by material assistance, at least by moral support."

"The humble woman," says Père Charles, "who prays in a church for the conversion of China, the seminarist who communicates and mortifies himself for his adopted missionary, the sick person who offers his sufferings for a native seminary, all those who unite their daily actions with a missionary Vocation of the Church."

Pray, then, for the Missions. Pray for native Sisters, for the little convents that shine, tiny gleaming lights in the midst of the black darkness of paganism. Pray for the Trappists of China, Japan, Indo-China,

for native contemplatives, men and women, who with uplifted hands in prayer hold back the heavy wrath of God from the peoples among whom they dwell. Pray that Asia and Africa and the whole world may be studded with monasteries as the heavens with stars. May the day soon come when it may be said of contemplatives:

*"With the peace of little chapels they
have girdled all the world,
Where their ruby lamps are burning
night and day,
And their altar bells are chiming
when the morning light is climbing,
O'er the snow-clad Himalayas and
the far hills of Cathay."*

Annual Universal Communion of Catholic Children for the Salvation of the Youth of Russia.

In March of last year, Mgr. Marius Besson, Bishop of Lusanne and Friburg published in the "*Semaine catholique de la Suisse Romande*" an official note urgently recommending the institution in his diocese of an annual universal communion of Catholic children for the salvation of the unhappy youth of Russia, the victims of Bolshevism. This Holy Communion, put under the patronage of the Little Flower, chosen by the Holy Father to be the advocate for Christian Russia, should, as far as possible, be received on the anniversary of the First Communion of the Saint, May 8th. or on any other day more convenient.

Following the diocesan recommendation, an appeal was sent out to all the Cardinals and Bishops in the world, with the scope of making this annual Communion a universal practice, for as long as the conditions in Russia should demand it. Up to the present more than one hundred and thirty prelates have taken up the appeal and letters of approval continue to arrive.

Once again St. Theresa of the Child Jesus has kept her promise "to spend her Heaven doing good upon earth."

Nothing more remains but to urge Salesians and their Co-operators to take up the practice, which has the fullest approval of the Superior General.

It is suggested that in each Province or in each House a certain day should be fixed for this intention, and that all our boys be urged to offer their Holy Communion in union with the Little Flower for the Salvation of the Youth of Russia.

What is recommended for the Salesian also applies to the Daughters of Mary Help of Christians, and all who have in any way care of children.

For small children the following prayers are recommended.

O DIVINE BABY JESUS, Who didst give to thy little servant St. Theresa the best of parents, have mercy on all Russian children, many of whom are abandoned and without guides, like creatures with souls.

O DIVINE BABY JESUS, Who didst give to Thy little servant St. Theresa holy priests and good teachers to help her to know and to love Thee better, have mercy on Russian children who are taught to hate our Holy Religion.

O DIVINE BABY JESUS, Who by a smile of the Blessed Virgin didst miraculously cure thy little servant, St. Theresa have compassion on poor Russian children who have not the fortune to know our Blessed Lady, Our Heavenly Mother.

O DIVINE BABY JESUS, Who dost wish to save all little children, free our little Russian brothers and sisters from all that prevents them enjoying Thee upon earth in the Hope of seeing Thee one day in the Glory of Heaven where at this moment Thy little servant St. Theresa contemplates Thee. Amen.



Saviour of the world. Save Russia.

(100 days indulgence: Pius XI).

WHAT WE HEAR

The Pope and Don Bosco.

Regular readers of the *Osservatore Romano*, the Official Newspaper of the Vatican, have noticed with some surprise how often the Father speaks of the Blessed John Bosco, holding him up as a model to teachers, priests and social workers. Just recently the students of the Roman Seminary went to the Vatican to beg the Apostolic Benediction prior to leaving for their holidays. His Holiness gave each a medal of Blessed John Bosco and drew from his memories of the Servant of God two lessons for the profit of their souls.

"Blessed Don Bosco," he told them, "is a model of priestly activity, pious, devoted and learned."

"We saw him 'close up' long ago, and we were able to draw edification from contact with this life, which was then, every moment a continual immolation of Charity, and at the same time in intimate union of his soul with God. The impression one had when treating with him was two-fold; on the one hand he seemed attentive to everything that went on around him and on the other you felt that his soul was taken up in the most perfect recollection. He was overwhelmed by people who came to tell him of their hundred and one affairs, and he would listen to each one peacefully, and, grasping the difficulty, would answer everyone. You would have said that his whole attention was taken up with the question of his visitor, nevertheless you felt that his spirit was elsewhere. It was in God, whence it found the right word, the word fitted to your particular case.

Such was the life of holiness, of recollection and unceasing prayer which the Blessed lived night and day in the midst of the most distracting occupations.

His intellectual life was not less to be admired. Many, it seems to us have ignored the solid culture of mind which he had acquired. As a young cleric he had studied much, and later, for long years he still continued to study; and opening his heart one day to a man of stu-

dies and a librarian such as I was at the time, he confided to us what he had never told anyone, it was one of his dearest dreams.

He had, at the very beginning of his priestly life, conceived a vast plan of studies, a History of the Church on a considerable scale. "But," he added, "I soon learnt that Our Lord called me in another direction and then perhaps, I lacked the intellectual equipment necessary to carry out such a work." Thenceforward he gave himself to works of charity and gave abundantly to his sons of his treasures of learning which his studies and his watchings had accumulated. Whence have come those manifold works so admirably adapted to the end his zeal had determined on: the salvation of youth."

"These thoughts come to me while I look at the medal I have prepared for you. Take it, for it will place before your eyes an admirable example for your preparation for the sacerdotal life and ministry."

Bombay-India: Don Bosco High School.

A STEADY ADVANCE ON THE WESTERN (Bombay) FRONT.

On July 1st.

(From Our Special Correspondent)

Don Bosco High School.

	Last Year	This Year
Boarders	... 48	... 72
Day-scholars	... 89	... 91
TOTAL	... 137	... 163
Catholics	... 123	... 143
Protestants	... 1	... 0
Parsis	... 7	... 12
Hindus	... 3	... 5
Mohomedans	... 3	... 3

And then, though not engaged in the "front line" missionary work, we have a conversion to report. For the only non Catholic Christian boy in our school was, to

his joy and with his parents' consent received into the Church on St. Aloysius' Feast day (21st June) and thus will be able to partake of the full fruits of the Salesian System of Education.

The Silver Jubilee of the Rector of Battersea.

More than 50 priests from the dioceses of Westminster and Southwark gathered at the Salesian College in Battersea last week to celebrate the silver jubilee of the rector, the Very Rev. Aloysius Sutherland.

A telegram was read from His Holiness the Pope conveying the Apostolic Blessing, and messages were also received from Cardinal Bourne and the Bishops of Southwark, Portsmouth, Pella and Metellopolis.

Fr. Sutherland received a gold chalice from the parishioners of Battersea, a cheque for £140 from friends among the clergy and laity, and a cheque for £65 from the Salesian Old Boys' Association: six book-cases and books for the college library from the students; a cope and vestments and altar linen from different convents, and a travelling bag from the masters and mistresses in the elementary schools.

Fr. Sutherland received his early education

at St. Thomas's College, Newbridge, Co. Kildare. At the age of 14 he came to London and studied at the Salesian College. His later studies were made at the City of London School, London University, and University College, Dublin.

He entered the Salesian Congregation, and was ordained priest in 1907 by Bishop Amigo. In the same year he was appointed Superior of the novitiate at Burwash in Sussex. Three years later he became Rector of the Salesian College at Farnborough, Hants. He also served as a chaplain during the war, and was altogether 14 years in the Army.

At the end of the war Fr. Sutherland was sent by Don Albera, the Superior General, to make a foundation in Ireland. The strain of his duties in Ireland undermined his health, and he had to enter a nursing home for a time. On his recovery he was recalled to Farnborough, and in 1927 became Rector of the College at Battersea.

100 pupils excluded from Schools.

Mgr. Sak, S. C. Prefect Apostolic of Upper Kantanga, Belgian Congo, has had to exclude 100 pupils from the Catholic Professional School, Kafumba, Elizabethville, owing to the depression.



Bombay, India: Don Bosco High School snapped during recreation.



Dublin Ireland: The Battersea Salesian College group around Cardinal Hlond S. C. during the International Eucharistic Congress. Fr. Sultherland, who has just kept his silver jubilee, is seen standing on the extreme left.

***His Grace, Mgr. Eugene Mederlet,
Archbishop of Madras celebrates
his twenty-fifth year on the Indian
Mission.***

It is with great pleasure that the *Salesian Bulletin* announces the news, just received from India, that His Grace, Mgr. Mederlet, has solemnly celebrated his twenty-fifth year as a Salesian missionary.

We recall to the minds of our co-operators how fruitful has been his Grace's apostolate, both as a simple priest in Tanjore and as Archbishop of Madras.

It was a providential accident that brought His Grace to the Indian Mission. His original destiny was China. On his journey thither in 1907, he arrived at Madras and as Fr. Vigneron of the orphanage of Tanjore was seriously ill he was asked to remain until the recovery of his confrère. But eight days later Fr. Vigneron died and the Superiors

ordered Fr. Mederlet to stay where he was instead of going to China. In 1915 he was appointed parish of Tanjore and thanks to his zeal and enterprising efforts, educational work both literary and industrial was developed in a remarkable manner. In 1920 he commenced the construction of St. Anthony's High school which was completed and opened by Lord Willingdon, and in 1922 he began to build the magnificent Industrial School which was opened last July by a Minister of the Government, which showed its appreciation of his work by awarding him the Kaiser-i-Hind Medal.

Among the most interesting facts of His Grace's missionary life, which is crammed with incident, we remember how Mgr. Mederlet earned his title of the 'Terror of Demons' by his deliverance of a whole household possessed by the Evil One. It was in 1920.

Fr. Mederlet was called urgently to a certain village where there had been strange

goings on. Arrived on the spot he found that not only was the devil at work, but that he would have put one of the 'fakirs' to shame, since there was a fellow there on the same purpose as himself.

The affair started, and the fakir thought better of it and went about his business, but that was only half the battle; Fr. Mederlet had to face a crowd of Indian sceptics who wanted to know how the thing would turn out. By an inspiration Fr. Mederlet turned upon them, and told them that in nine days from then, the devil would go never to return. It was a daring stroke, and spoke of a strong faith. Anyhow, he told the people of the house to join him in a special novena to St. Joseph, for which he also got his little orphan boys at Tanjore to pray.

On the ninth day, in the face of a large crowd, Fr. Mederlet returned to the village and said Holy Mass in the haunted house, after many strange sights such as pictures

and ornaments dancing about on their own account, the devil showed his defeat by a mysterious writing, which appeared letter by letter on the wall, and read in the native language, "I am going never to return!"

This is but one of many such encounters.

We beg our co-operators prayers on behalf of Mgr. Mederlet and his Archdiocese, that God may grant him both life and strength to bring to a successful conclusion his Apostolic designs for the Catholic development of Madras.

Salesian Success in Public Concourse: Liège.

There is a Festive Oratory attached to our Parish in Liège dedicated to St. Francis of Sales, which has made such a splendid name for itself by carrying off national honours for its knowledge of the Faith.

The National Federation of Oratories and Boys' Clubs each year hold a Catechetical Concourse awarding prizes to the best competitors. The Contest has two phases.

The first is the eliminating round in which all those who have obtained full marks may compete: the theme proposed was the three Theological Virtues.

Forty boys and young men came successfully out of the ordeal, 20 from Bruxelles, 5 from Liège, 1 from Visé, 3 Verviers, 2 from Spa, 7 from Namur, 2 from Châtelet.

Of the five from Liège, two of them came from the Festive Oratory of St. Francis.

On the 5th June these candidates came together for the supreme test, to find the conqueror of the conquerors.

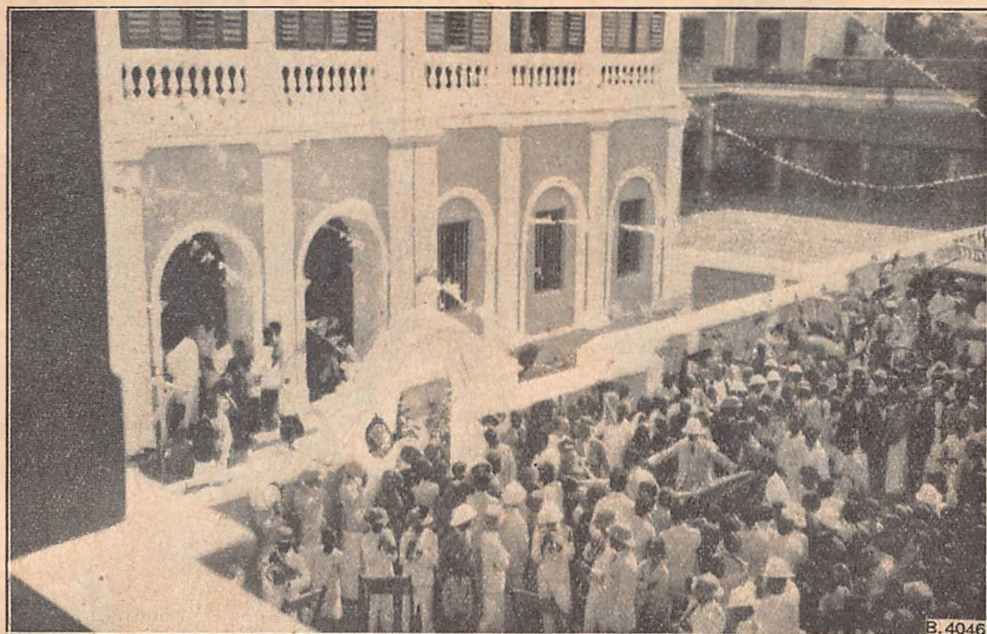
There were two laurels to be gained, one for those under 14 years and the other for those over fourteen.

Jules Broze, aged 18 won in the latter group, having gained 85.5 points out of 100. He is an active member of our Festive Oratory in Liège and the Federation have presented him with 700 francs to go on pilgrimage to Lourdes.

We look forward to the time when we shall be able to see something of the same kind of thing attracting attention in England among our Catholic Boys' Clubs. Such Contests have the zest and enthusiasm of a football match, to say nothing of their incalculable spiritual value, both for those who compete and for those who are present.



Jules Broze of the Salesian Festive Oratory, Liège,
winner in the national Catechetical Contest.



His Grace, Mgr. Mederlet, Archbishop of Madras, entering his palace
after the celebrations on the Feast of Blessed John Bosco.

THE NEW MEMBERS OF THE SUPERIOR CHAPTER

In the last issue of the Salesian Bulletin we were only able to give the briefest notice of the appointment of Fr. P. Berruti and of Fr. Seri to the places vacant on the Superior Chapter of the Congregation, we can now give further particulars.

The Very Rev. Fr. Peter Berruti, Prefect General.

Father Berruti was born in Turin on the 7th March 1885. He went to school as a child with the Christian Brothers. He entered the Salesian Novitiate in 1900, immediately after his religious profession he was sent to the Gregorian University, Rome for his degree in Philosophy. In 1905 he left Europe for America where he was destined to teach philosophy in the studentate of Macul. Ordained priest in 1910 he was again sent to Rome, this time to take the degrees of Doctor in Sacred Theology and in Canon Law. In 1913 he returned to Macul where two years later on the elevation of

Fr. Aguilera to the episcopacy, he was nominated Rector in his place.

When the late Fr. Nai was recalled from Chile, he, Fr. Berruti, took his place as the Provincial of that territory, and as the Chilean Superior he came to Italy for the General Chapter and now by the choice of the Superior General he becomes his Vicar, there to continue the good he has always accomplished, but in a field infinitely more vast. We can just quote the judgment of one of his school-friends who lived with him for more than twenty years:

"He is very hard upon himself, and very indulgent with others, a strict observer of the rule, a man of prayer and of study, always intent upon the meditation of the virtues of Don Bosco, he makes us think of Don Rua."

The Very Rev. Fr. George Seriè.

Fr. George Seriè is an Argentinian by birth, being born at Buenos Ayres 14th September, 1881. As quite a small boy he



The Very Rev. Fr. Peter Berruti,
Prefect General.



The Very Rev. Fr. George Seriè,
Counsellor to the Chapter.

was a member of our Festive Oratory of Almagro, then later he entered the College of Pius IX as a boarder. His higher studies, including his philosophy, he did at the studentate of Bernal, the novitiate of the Salesian Province. After his profession he was sent as teacher and music-master to our house of La Boca, and then to the College of San Nicolas de los Arroyos, and to St. Catherine's in Buenos Ayres, and finally to the College of the Sacred Heart in La Plata. In 1911 he became rector of that College, and remained there until the late Fr. Vespignani called him to Buenos Ayres to direct the College of Pius IX, where he had been a pupil, this was in 1921. In 1926 he was called still higher up, being nominated Provincial.

In the Argentine he has rightly earned the admiration of all by his immense activity and his powers as an organiser. Fr. Vespignani left a magnificent heritage of social works which Fr. Seriè carried to perfection: the catechism Contest between all the Salesian Schools and Colleges, works giving social assistance, most flourishing associations of Old Boys, annual pilgrimages of all Past Pupils to various celebrated sanctuaries; etc.

Already his exquisite courtesy of bearing, and his familiarity with one and all has endeared him to everyone in the Mother House whence will now radiate into the Salesian World the fruits of his special qualities of heart and mind for the more perfect fulfilment of the programme of Blessed John Bosco.

Books! Books! Books!

SALESIAN MISSIONARY COLLEGE
SHRIGLEY PARK — N^R MACCLESFIELD — ENG.

The Rector would be very grateful to all our Co-operators - particularly the priests and convents - who would help him to start a library for the staff and the students. — Books of every description would be most acceptable in Latin, English, French or Italian, treating of Theology, Philosophy, Apologetics, Science, History, Biography or Fiction.

AN IDEAL REVENGE

News comes continually to the Mother House of the splendid way many Irish and English parish-priests are helping in the modest Salesian Apostolate; especially with regard to the New Missionary College at Shrigley: not only have they sent us of their best and brightest boys, but they have also thrown open the doors of their Parish Halls to Fr. Ciantar, the Salesian Lecturer, that he might speak of Don Bosco, his work, his ideals and thereby draw valuable aid from the faithful towards the upkeep of the Shrigley House.

May God indeed bless abundantly all our priest-Co-operators and Benefactors.

We recall an incident of 1877 of such co-operation, in which a learned and holy priest was 'captured' by the 'manner' of Don Bosco and takes his 'revenge' by becoming one of his greatest 'co-operators.' ...Ed.

It was the feast of Mary Help of Christians 1877, and a certain Fr. Paul Taroni, the spiritual director of the Seminary of Faenza, and a priest well-known the length and breadth of Piedmont for his pity, learning and his zeal for souls, came in pilgrimage to Valdocco, where he hoped to meet his one-time pupil Fr. Joseph Vespignani (1).

Don Bosco had often heard speak of this excellent priest and wanted to meet him. On the 16th. May, while Don Bosco stood on the step about to go into the Oratory, up drove a cab, from which a priest got out, paid the 'cabby' and approached Don Bosco: with a singular courtesy, he said:

"Are you also going to the Oratory?"

"Yes, indeed I am," said Don Bosco, "do you know anyone there?"

"I did know a certain Vespignani," he replied, "perhaps he is known to you?"

"Yes, very well known indeed, come in, we'll soon find him."

Both priests went through the porter's office and passed out into the playground where they were met by the Community just coming from Church after Benediction.

Fr. Vespignani caught sight of Don Bosco and ran at once to greet him with a: "Good evening Don Bosco!" then he turned at once to Fr. Taroni, who however was quite beside himself. "Did you say Don Bosco?" he asked anxiously. "But where is Don Bosco?" Fr. Vespignani turned again to the saint that the visitor could not mistake



Tiny tots in Assam.

him; that was too much! The holy man fell on his knees and lifting up his hands, he cried: "Oh, Don Bosco, Don Bosco... It is you and I did not know you!"

Don Bosco helped him to his feet, and welcomed him as he would an old friend, giving orders that he should be shown a room, that he should rest a little and at supper that he should occupy his, Don Bosco's, place at table, since he could not be present. With that Don Bosco had to leave. Don Taroni left alone said to himself,

(1) Fr. Joseph Vespignani, late member of the Superior Chapter.

"Now I understand how it is that Don Bosco can do so many things! See with what perfect calm and tranquility he walks and talks! Why, anyone can see that he's a saint!"

This good priest remained at the Oratory for ten days, observing everything and taking notes. On the 18th. he went to confession to Don Bosco for the first time in his room. When he met Fr. Vespignani afterwards he was full of it.

"I put myself entirely in his hands, that he might do with me what he wished. But he simply told me to return to my seminary and continue to do all I could to form priestly vocations; then, that I should do my part as a real Salesian Co-operator by spreading

good books, especially the "Catholic Readings." (1).

As a sequel of this meeting with Don Bosco, propaganda for these Catholic Readings became his great work of zeal, and in a short time he had found as many as 400 subscribers; taking for his motto: *Never diminish, always increase the number!*

Later in life he used to say: "Ah, Don Bosco wouldn't have me as a Salesian, but I'll get my own back... by sending some of my own boys from here! And as a matter of fact he sent many splendid vocations.

(1) These Catholic Readings (Letture Cattoliche) were started by Don Bosco in order to combat the evils of a Protestant and Anti-clerical Press. They still continue their monthly publications.

The Prefecture Apostolic of Assam.

After Ten Years.

Remembering with gratitude and admiration the hard pioneer work done by our predecessors on the Assamese mission, the German Fathers of the Pious Society of the Missions and the Irish Christian Brothers, we can now publish the results of our ten years' work among these hillside people; it is both a harvest reaped where others have sown, and also the result of new ground opened up at the cost of no light sacrifice.

It is of interest to note that the number of the small village schools has risen from 31 to 160 and that of the small chapels from 26 to 139 it means that our missionaries have opened on an average, 13 schools and 11 chapels a year or one of each every month... it bears eloquent witness to their zeal and initiative.

Such intensive development demands a corresponding intensification of co-operation at home. One of the most practical ways would be to do something for the Missionary College at Shrigley which, in a few years, will be sending out its first contingent of young English and Irish Salesians to consecrate themselves to the salvation of the Assamese people.

	1922	1932
Catholics	5844	18,000
Priests	6	26
Clerics	—	80
Irish Christian Brothers	8	8
Lay-Brothers	—	18
Sisters	17	33
Catechists	48	160
Christian Centres	93	298
Chapels	26	139
Oratories	—	10
Orphanages	2	7
Orphans	100	491
Professional Schools }	1	3
Agricultural Schools }		
Districts	1	10
Workshops	1	4
Homes	1	4
Colleges or Schools	2	4
Elementary Schools	31	160
Teachers (<i>not including</i>	47	122
Pupils <i>Irish Bros.</i>)	638	3074
Homes of the Aged	1	4
Dispensaries	1	6
Confessions	} <i>in ten years</i>	500,000
Communions		1,500,000

Eucaristic Congress on the borders of Tibet, Missionary News from Fr. Piaseki — Assam-India.

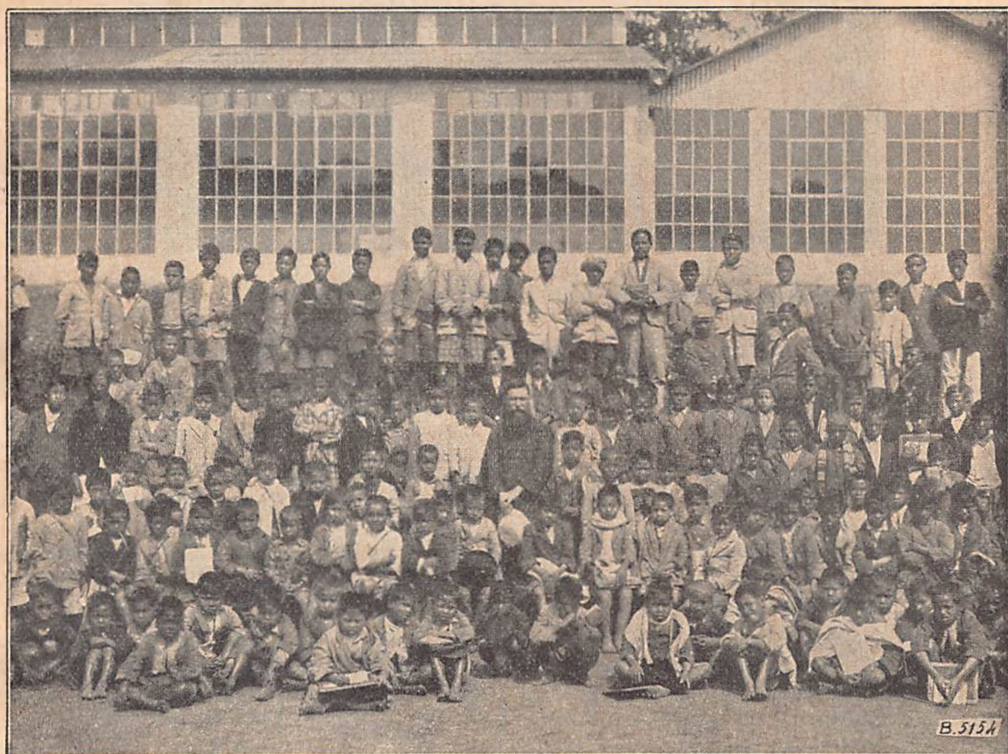
Dear Father,

I have not written for a long time, one reason is that time passes so very quickly and there is so much to do, and the other is that I have been in hospital in Calcutta for about two months. After my forced holiday I was sent to the new mission station of Dibrugarh by Mgr. Mathias, who has divided the large territory of Gauhati into two parts; one of Gauhati and the other of Dibrugarh.

Just before I fell ill I made a fortnight's trip together with the Mgr. inspecting the missions. The Christians were all most delighted to see their "Biscop" as they call him, and everywhere he was received with great enthusiasm. Nor was Mgr. Mathias less enthusiastic and content with what he found. He had a large number of Confirm-

ations and several new chapels and little churches to bless.

When I was well enough we held our annual Eucharistic Congress, and this time we also had the joy of having Mgr. Mathias with us for the first time. This year we chose the place for the Congress right on the borders of Assam and quite near that land of mystery, Tibet. It is more or less two day's journey by boat and then another two by bus from Gauhati, that is if you want to go by the quickest route. I myself set out some few days previously while the Vicar Apostolic with another priest and the Sisters came straight from Gauhati. But it fell to his lot, as it has happened to me and to others many times, that the bus made the mistake of going to another village of the same name about twenty miles in the oppo-



Shillong, Assam: Boys of St. Anthony's Day-school on the Salesian Mission.

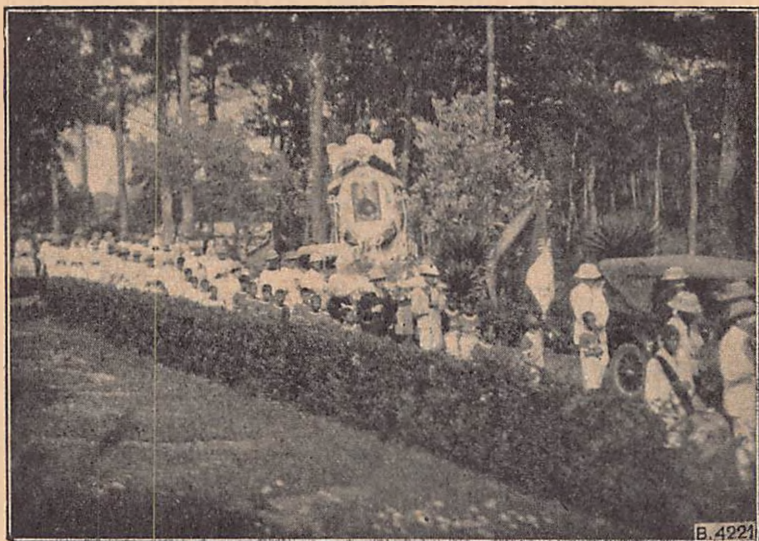
site direction. Of course they returned by another route through the jungle and eventually arrived, about six hours late. The Christians were all very anxious at the non-appearance of the visitors, and ran here there and everywhere in the forest to find them. You can imagine how exhausted they all were when they did actually arrive.

The Congress.

In spite of his extreme weariness Mgr. Mathias called us all round him and gave us his blessing and straightway went through

community to the accompaniment of the native drums.

The day before yesterday we had Solemn High Mass, celebrated by the Vicar Apostolic at which there was a general communion. Afterwards three and thirty received the sacrament of baptism and a good number confirmation. The morning and the early afternoon were spent in conferences, instructions etc. while towards evening everyone gathered for the Procession of the Blessed Sacrament. The good sisters, that is the Provincial and the Superioress, had dressed a goodly number of little girls in white and these threw their flowers in front of the Sac-

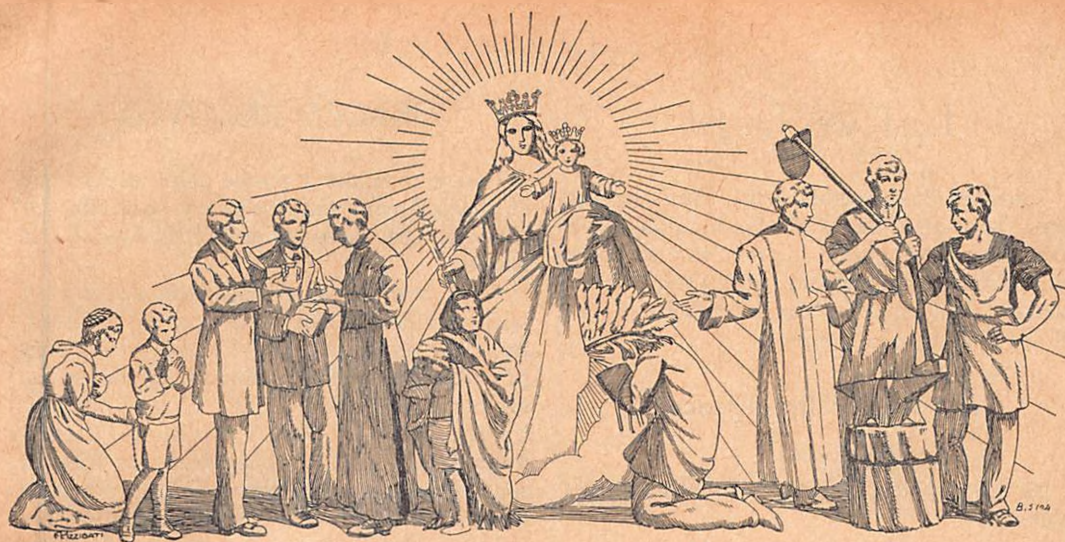


Assam, India: A procession through the hills in honour of Blessed John Bosco.

the native ceremony of hand washing. This consists of passing down line of women who pour water over his hands from copper jugs and at the same time hang a garland of flowers round his neck. Immediately, we opened the Congress by going in procession to the temporary church. Here the catechists spoke and gave their instruction, and they were followed by some of the more zealous of the Christians themselves, who exhorted their fellows to live up to the ideals of the Catholic faith as they had received it. Here we should have given a moving picture of the Life of Our Lord but in spite of the efforts of all of us from the Monsignor downwards, the machine would not go, so we had to make do with hymn singing by the

red Host as it was borne along by Mgr. Mathias. The Christians wanted nothing short and prefunctory, but wanted Our Lord carried triumphantly by all their huts, through all their villages and over all their fields, that He might bless abundantly by His grace His needy children.

The Congress closed with the solemn singing of the "Te Deum" and the good Christians went their different ways strengthened visibly in their faith, and full of new courage in their fight against the great difficulties that beset them among their pagan fellows. One and all demanded that these Congresses should be more frequent and that other villages should be favoured and still more, their "Biscop" should come to them also.



CO-OPERATION

The ways in which Co-operators can help effectively in our work are innumerable. The following suggestions may serve as a guide to all those who have it in their heart to help in the Salesian Apostolate but who are deterred by not knowing into which channel to direct their energies according to their means.

PROPAGANDA

Make known the life of Blessed John Bosco and the advantages of the Association of Salesian Co-operators.

Distribute the *Bulletin* (a post-card to the Salesian House, Cowley, Oxford; or Copeswood, Pallaskenry, Ireland; or to Don Bosco's Seminary, Newton, N. J. U. S. A. will bring you a supply).

Find new Co-operators. Endeavour to develop local Circles. Speak frequently of the Apostolic Circles of Mary Help of Christians.

Encourage vocations to the priesthood and the religious life in general. Explain the special scope of the Salesian Society, made up of Priests, Clerics and Lay-brothers; and of the Daughters of Mary Help of Christians.

Spread devotion to Mary Help of Christians, by

- a) recommending the Novena suggested by Don Bosco
- b) getting as many people as you can to be inscribed as Associates of Mary Help of Christians (no offering is necessary).

Spread the "Charitable Association of the Sacred Heart of Jesus. By giving a shilling or twenty-five cents in alms you become entitled to share in 6 Masses said daily in perpetuity according to the intentions of the members, and applicable to the Souls in Purgatory (The name of the dead as of the living may be inscribed).

Lest we forget

Salesian Co-operators who, after having been to confession and communion, visit *any* church or public chapel, as also those who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—:

A Plenary Indulgence.

Every month—

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercise for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

On each of the following days:

September 15th.	Our Lady of Sorrows.
September 29th.	St. Michael.
October 7th.	Our Lady of the Rosary.
October 11th.	Maternity of Our Lady.
October 16th.	Purity of Our Lady.
November 21st.	Presentation of Our Lady.
November 22nd.	St. Cecilia.

It is also worth remembrance.

That, *on the sole condition of being in the state of grace* the Co-operators, *who, in the midst of their daily work*, unite their hearts to God by a short ejaculation, can gain each day—:

- 1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.
- 2) For *each of the others* 400 days' indulgence each time.

* * *

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting *at home*, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers, according to the intentions of the Holy Father.

GRACES RECEIVED

I wish to make a public acknowledgment of the following extraordinary cure effected through the intercession of Blessed John Bosco.

Some two years ago, my wife had a very serious illness. Her case was pronounced, by those best qualified to judge, as being practically hopeless. For many days she lay between life and death. In my affliction, by the grace of God, I turned to Blessed John Bosco, and together with my friends, sought his powerful intercession. Novenas were made and prayers were offered on her behalf by kind friends, including many little children. In company of a dear friend, I made a pilgrimage to Blessed Don Bosco's tomb in Turin. From that date my wife's condition showed signs of amelioration. The cure was slow, but at the same time decidedly effective. Happily, she is now completely restored to health; in fact she appears to enjoy better health than she ever did. It is, therefore, with a deep sense of humble gratitude, that I have the pleasant duty of placing on record this singular mark of Almighty God's goodness, accorded through the intercession of His glorious Mother, Mary, Help of Christians and of His illustrious Saint, Blessed John Bosco.

18-7-31.

A. J. HIFF, *Oxford*.

I now confirm the above account and say that my wife's cure has not only been maintained, but she is now fitter and stronger than I have ever known her to be. She openly avers that Blessed John Bosco cured her.

22-6-32.

Mrs. W. H. J. H., *Ealing, W. 5. London*.

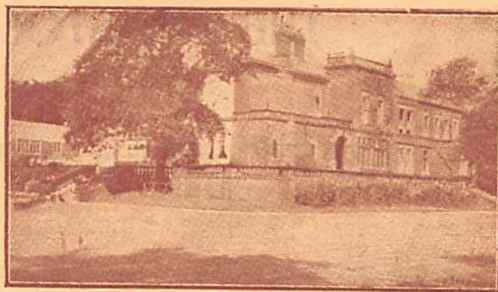
In accordance to my promise, I hereby give public thanks to Blessed John Bosco for the many favours I have received through his intercession, and particularly for the fact that after having made the Novena of prayers to him, I found myself free from something for which I feared I should have to undergo an operation.

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M. A., B. Litt. (Oxon).



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THE APOSTOLIC CIRCLES

OF

MARY HELP OF CHRISTIANS

1. The Apostolic Circles of Mary Help of Christians are groups of Salesian Co-operators (each group consisting of twelve members representing the twelve Apostles) who band themselves together for the object of helping a boy to study for the Missionary Priesthood.

2. The Apostolic Circles are under the special protection of Mary Help of Christians who revealed to Blessed Don Bosco that there is no work so dear to Her maternal heart and so urgent in the Church to-day as that of saving priestly vocations.

3. Each Circle undertakes to raise the sum of £120 during the period of four years, each member collecting or subscribing yearly £2 10s. Whenever a new Circle is formed, a candidate is immediately accepted.

Spiritual Advantages.

1. The members of the Apostolic Circles are inscribed on the roll of the Salesian Co-operators, whose chief privileges are:

(a) The right of participation in the great spiritual merit accruing from the countless good works of the Salesian Fathers and Sisters all over the world.

(b) A Mass offered up every day in the Basilica of Mary Help of Christians, Turin, for their spiritual and temporal needs.

(c) The Indulgence of the *Sanctified Work*, an unique favour granted by Pius XI: "As often as the Salesian Co-operators raise up their mind to God during the day by means of any invocation whatsoever (no special form of words is required) they gain the Indulgence of 400 days: further, they may gain once a day a Plenary Indulgence, applicable to the Souls in Purgatory, the only condition for both Indulgences being that they are in a state of grace."

2. They are enrolled in the Association of the Sacred Heart (Rome), which entitles them to a share in six daily Masses in perpetuity.

3. They have a share in a Mass said every Tuesday at the Shrine of Blessed John Bosco, Shrigley, Macclesfield, and in a Mass said every 24th of the month at Shrigley, Cowley, and Pallaskenry, where special devotions are held in honour of Mary Help of Christians.

Petitions can be sent to the above mentioned Houses for the monthly Novena in honour of Mary Help of Christians commencing on the 16th, and to the Shrine of Blessed John Bosco at Shrigley, where special prayers are said for benefactors every Tuesday.

At present over 200 boys and young men are being trained by the Salesian Society in England and in Ireland for the home and foreign Missions.

The Training Centres are:

Salesian Missionary College, Shrigley, Macclesfield, Cheshire.

Salesian House, Cowley, Oxford.

Salesian College, Pallaskenry, Limerick.

To join a Circle communicate with The V. Rev. Fr. Provincial, Salesian College, Battersea Park, London, S. W. 11, or the Rector of one of the above mentioned Houses.